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lawyers' law, and the reconstructive influence of science and reason, expressed through legislation and equity. Whatever the limitations in Hobbes' conceptions of human nature and of scientific method, his primary motive was to identify morals with politics and to place both on a scientific basis. This meant rescuing morals and politics, on the one hand, from the domination of supernaturalism represented by the Church, and on the other, from the irrational naturalism of custom and precedent. There doubtless remains in Hobbes the paradox of the sovereign's arbitrary authority in matters of right and wrong, and the doctrine of the scientific character of morals and politics; but it is Mr. Dewey's contention that it is the latter that is fundamental in Hobbes. The former is the accident of Hobbes' inability to work out the requirements of this fundamental interest, an inability due to the inadequacy of his psychology and of his mathematical logic.

I think many, if not most readers will agree that Mr. Dewey's study has succeeded in shifting the emphasis in Hobbes' political philosophy, and that future historians of philosophy must take account of this essay in evaluating Hobbes' contribution to the development of modern thought.

The authors express the hope that the volume will be received as a manifestation of the wish to co-operate with similar enterprises elsewhere in the endeavor to increase America's contribution to the history of culture,—a wish which should, and doubtless will meet with a cordial response.

A. W. MOORE.

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#### SHORTER NOTICES.

THE PSYCHOLOGY OF RELIGION. By George A. Coe. Chicago: University of Chicago Press, 1916. Pp. 365.

A SOCIAL THEORY OF RELIGIOUS EDUCATION. By George A. Coe. New York: Charles Scribner Sons, 1917. Pp. 361.

In the first of these books Professor Coe has outlined a comprehensive presentation of the work which has been done in the psychology of religion during the past two decades and has added important material from his own researches. The attempt to condense so much material into a work of this size has resulted in a rather formal and schematic treatment of some topics. It is noticeable that the scope of this department of psychology has been so much extended since Professor Coe's first book, *The Spiritual Life*, that the subject of conversion, one phase of

which occupied that whole work, is now treated in one of nineteen chapters. Religion is here presented as a natural growth from instinctive bases in human nature. It is presented both in terms of group conduct and of individual conduct. Importance is attached to the innovating creative influence of religion. This is particularly stressed in the chapters on the Religious Revaluation of Values, and Religion as Discovery. A suggestive passage treats the church as a deliberative assembly. "Here we have a group that achieves unity by means of the very thing that might be expected to prevent united action; namely, the free variation of thought and desire among its members." There are suggestive discussions in separate chapters of mysticism, immortality, and prayer. An extensive, well classified bibliography both alphabetical and topical adds greatly to the utility of this very valuable work.

In *A Social Theory of Religious Education* Professor Coe has applied his view of the social nature of religion in a most fruitful and even revolutionary manner. Regarding the ends of religion as identical with the moralizing and democratizing of society he views the process of education as the training of the individual in the active support of these social processes. Education in religion cannot, therefore, content itself with the impartation of doctrines or beliefs but must be primarily the formation of right social habits. The Learning Process Considered as the Achieving of Character is the title of an illuminating chapter. "In morals it is open-eyed, forward-looking, and in this sense self-conscious, practice that counts most for the formation of a democratic character." It is shown by many illustrations that the child by this process is trained to an adaptability which is not merely routine or imitative but productive, inventive, creative.

A socialized religious education requires for the development of this kind of character a reorganization of the family toward greater democracy, changes in the church school, reconsideration of the relation between the church and the state, and the freeing of instruction from narrow denominational control. The fifth and last part of the book describes various existing types of Christian education such as the Roman Catholic, the Dogmatic Protestant, the Ritualistic Protestant, the Evangelical and the Liberal.

E. S. AMES.

JUSTICE AND THE POOR. By Reginald Heber Smith. The Carnegie Foundation for the Advancement of Teaching, 1919. Pp. 271.

As stated by Mr. Elihu Root in his foreword, this book began in a study of legal aid societies and "has grown into a systematic treatise and practical handbook upon the administration of justice in the United States in the direction which is at this time of the most critical importance." The three parts deal respectively with "The existing denial of justice to the poor," "Agencies securing a more equal administration of the laws," and "Legal Aid Work in the United States." Quoting further from Mr. Root, "no one doubts that it is the proper function of government to secure justice . . . nor can anyone question that the highest obligation of government is to secure justice for those who, because they are poor and weak and friendless, find it hard to maintain their own rights. This book shows that we have not been performing that duty very satisfactorily, and that we ought to bestir ourselves to do better." More extended notice will follow.